



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year. One issue each year is sub-titled Community Comments. Because there has been some confusion about whether we have two separate publications, each issue, including the Community Comments issue, will hereafter bear the heading COMMUNITY SERVICE NEWSLETTER.

news from celo; camphill village

CELO COMMUNITY

Burnsville, North Carolina 28714

Celo Community is an intentional community initiated by Arthur Morgan and founded by William Regnery in 1938-9. Located in a beautiful mountain valley running below the highest mountain east of the Mississippi, Celo has served the surrounding mountain area with its health center and is the locale of a variety of craft industries. An interracial summer camp at Celo, and people committed to brotherhood, accustomed the people in the county to interracial fellowship, and the county school system was one of the first integrated school systems in the South.

About fifteen years ago Elizabeth Morgan started the Arthur Morgan Junior High School at Celo and Ernest Morgan initiated the Celo Press as an adjunct of the school. Thus Celo is part of a long continuity from one generation to another.

Current news from Celo gives an account of another thread of continuity. Lynn Rohrbaugh, long time friend of Arthur Morgan and former trustee of Community Service, was encouraged by Arthur Morgan to start the Cooperative Recreation Service at Delaware, Ohio almost half a century ago. Last year Paul Cope, manager of the Celo Press, and Herb Smith, chairperson of the Arthur Morgan School's central committee, purchased World Around Songs from Lynn Rohrbaugh and moved the business to North Carolina. The past is so important to the future. As Herman Melville expressed it, "The future, what is it to her who vaunts she's no inheritor?"

--Griscom & Jane Morgan

POCKET SONG BOOK PUBLISHING MOVED, REVITALIZED

The Cooperative Recreation Service, formerly operated by Lynn Rohrbaugh of Delaware, Ohio, which for nearly half a century published millions of pocket song, game and dance books, has been sold, given the name World Around Songs and moved to Burnsville, N. C. New owners

Paul and Nancy Cope and Herb and Elizabeth Smith, who are associated with Celo Press, Arthur Morgan School, Celo Community and Raven Rocks are continuing the production of the inexpensive pocket song books for church, camp, civic and other groups. In addition, over 100 song book titles and over 40 game and dance book titles are offered to mail order customers in the United States, Canada and Europe. (A list is available from World Around Songs, Rt. 5, Burnsville, North Carolina 28714.)

In the 1920's Cooperative Recreation Service founders, Lynn and Katherine Rohrbaugh, began collecting folk songs, games and dances from all over the world. Today World Around Songs has over 2500 songs in its song pool including several, such as Kum Bah Ya, which it "discovered" and helped to make popular favorites. While many of the favorite books of 20 to 30 years ago such as Look Away (spirituals) and Work and Sing (International Songs) are still going strong, selections from the large and unique song collection are also being put into new books along with new songs.

The new owners of the pocket song book service feel, as did the former owners, that authentic folk and religious songs often provide the brightest and best links with other cultures, other Ages and other people.

At Christmas-time Jane Morgan received the following letter from the Copes and Smiths:

Packing up and moving was an adventure in itself. It took three trucks heavily loaded and a lot of help from friends to make the move.

At Delaware, Ohio Cooperative Rec-

reation Service had been utilizing over 5,600 square feet. The building we are in now boasts only about 1,500 square feet, a problem which has slowed down getting everything organized. Still, it is a pretty nice building and very near our homes.

Since opening our doors we have reprinted (farmed out to Celo Press) custom books for the Camp Fire Girls and Indiana 4-H and put together a new book called United Methodists Sing for a New Jersey group. We have also printed some stockbooks. There are exciting initial efforts toward an all-new book for the Sierra Club of California and there have been nibbles on other new books and reprints.

A few orders for stockbooks or requests for catalogs come in almost every day. U.S. schools and universities and western European bookstores seem to be the best customers so far.

We have a great deal to do in preparing for our first full year of service to songbook and other printing customers including further organization, getting all machinery running, producing and distributing a catalog, contacting old customers, incorporating, etc., etc. We would very much like to hear from you (friends and customers) or receive a visit.

A more recent letter from Paul Cope says:

We continue to be amazed at the extent of impact Lynn Rohrbaugh's Cooperative Recreation had on recreation the world over. We hope we can contribute something to furthering the useful service that characterized the business in the past.

About the move of the World Around Songs business to Celo, Ernest Morgan wrote in December to the Smiths and Copes as follows:

Thanks for the nice letter of greeting, and the Christmas song book.

For 45 years I watched the songbook project, first as it grew and flourished, and later as it declined. I was afraid it might be picked up by some big publisher who would merely let it die and then pick the bones. I am happy to see it in the hands of a couple of strong husband-and-wife teams who really care about it and what it stands for. I am happy to see it at Celo. Each new project or activity of meaningful human outreach in a community strengthens and inspires the others. Celo benefits and at the same time offers a supportive environment.

Celo, Raven Rocks and Yellow Springs all work this way, though each has its own distinctive pattern of motivation and its individual mystique.

I hope that World Around Songs will thrive and will grow in usefulness. One idea I'll drop into the hopper, which you may wish to think about: The publishers of the Yellow Springs News consider the paper a social responsibility and not just a private possession. In view of this the partners long ago set up an arrangement whereby, when one of them leaves or retires, they take with them only a modest, pre-arranged share of the equity, so that a new partner can be brought in without having to be wealthy or committed to a heavy debt. This is sound social economy and makes for a viable and non-exploitive institution.

We are grappling with that problem in

the Bookplate Company (in Yellow Springs). It is not acute at present because a second generation of the family took up the business. In the future it could become critical and could result in the business passing into the hands of some conglomerate, as family businesses so often do. Lee is working on an employee ownership plan which could, in the course of 20 years or so, shift ownership to the employees. He has problems: is collective greed any better than individual greed? How do you create a climate of values in which such greed does not prevail? Partly this depends on the community setting. Yellow Springs helps provide part of this setting.

I think Raven Rocks and Celo can go a long way in providing supportive settings for enterprises with this philosophy.

The following edited excerpts about a Solar House, Science Expedition and Weed Tromp are from the January, 1977 Celo Education Notes of the Arthur Morgan School near Burnsville, North Carolina:

SOLAR HOUSE PLANNED AT ARTHUR MORGAN SCHOOL

The Basic Plan. The long-awaited solar house, to accommodate a staff family and four students, is now in the final planning stages and materials are being assembled. Located on a wooded hillside in Silver Cove, it will have two stories, with a floor area of 1500 square feet. There will be four bedrooms, two baths, a large kitchen-dining-living room and an activities room. It will have a split-level entrance from a large carport and shelter on the uphill side.

Solar Heating. Passive solar heating will be used, designed by Dick Kennedy and employing large south-facing windows and massive insulation. Heat will be stored in masonry floors and walls designed for that purpose. Supplementary heat will be provided as needed by a heatilator fireplace and, if necessary, by a small automatically regulated wood stove. A specially designed solar water heater will be incorporated into the roof. No fossil fuels or electricity will be used in heating except for a small electric booster for the water heater...

Our target date for occupancy is the early Fall of 1977. This is the most ambitious school project since we put up the Hopkins Building twelve years ago.

SCIENCE EXPEDITION

Map and Compass Hike. Natural Science Class, which includes the whole school, began the year by studying maps, particularly topographic maps, and also the use of map and compass together--orienteeing, it is called. Several weeks of study culminated in a 4-day map-reading hike on Seven Mile Ridge, a beautiful wilderness area just east of AMS. We divided into three groups, each with maps, journal and separate route instructions for climbing the ridge to our first camp site. All arrived safely and almost at the same time. Staff refrained from navigating, sometimes with difficulty. This restraint, however, was valuable to students and staff alike.

Next day the three groups set out again, with light packs on separate routes. Maps and compass were vital, but there were other tasks beside navigation. We

did tree counts on differently oriented slopes, gathering evidence for a theory as to why certain trees grew in certain places.

Mountain Stream Flow. We calculated stream flow at predetermined sites, studying the possibility of headward erosion causing streams on the eastern side of the Continental Divide to cut through and capture the upper watershed of streams flowing into the Mississippi. Fall colors and abandoned apple trees loaded with fruit kept our spirits high despite some rain, but nothing was more exciting than covering so much territory with nothing but maps, compass, and a few lucky guesses.

Hiking north the third day by map and compass and intuition, in the rain and cold, we caught glimpses of life in the Blue Ridge as it has existed for generations. There were secluded evergreen coves, impossibly perched old houses with stone chimneys and even an old saw-mill powered by a junked Chevrolet. That night we camped in an abandoned farmhouse. As we were cleaning it up with improvised brooms, a high pressure area moved in full-scale, giving us a beautifully metamorphosing sky to observe. As it got even colder we were snug by the fireplace, singing old songs and eating over-salted macaroni 'n cheese.

Rapelling on Buzzard's Rock. On our last day, luxuriating in fresh polar air and hard-working sunshine, we went rapelling and rock-climbing on Buzzard's Rock, using the mountain skills taught us by Brenda Harvey. Nearby was an abandoned orchard with lots of Golden Delicious apples. We returned to school with varying degrees of reluctance.

Our science class has also studied sun-

dial theory and made sundials, finding them remarkably accurate. We took a brief look at plate tectonics, mountain formation, degradation and other geomorphic processes.

The last part of the term we have been exploring conditioned and unconditioned behavior in birds, insects and animals, including man. We focussed on the human brain and nervous system, memory, learning and intelligence. Most recently we studied sleep and dreams, discovering the role that these play in our cognitive development.

--Randy Raskin

THE WEED TROMP From Celo Education Notes, January 1977. Condensed by Margot Ensign.

(Note: Doug Elliott is author of "Roots--An Underground Botany and Forager's Guide", Chatham Press, \$5.95. The Arthur Morgan School is fortunate in having friends with unusual knowledge and skills who freely share their interests with us.)

On a blustery fall morning the Weed Tromp, an expedition for edible wild plants, set off for an old farm half way up Roan Mountain, chosen for the variety of plant habitats it offered. Botanists André Michaux and Asa Gray had been on Roan Mountain years before, discovering plants that grew nowhere else in the world.

The expedition divided into two groups, "Ridge-runners" and "Flat-landers". The Ridge-runners tried out winter-green-flavored twigs from the black birch, once used to make birch beer. They found a cove of witch-hazel trees

just coming into bloom. This tree, from which witch-hazel extract is distilled, does things backward, going to seed in summer and blooming in late fall. Nearby was black cohosh, called rattleweed by the mountain people because of its rattly seed pods. Its root is used as a remedy for cramps and coughs or sold to drug companies for processing.

Then suddenly they came on an odoriferous harvest of ramps, a strong-flavored wild leek prized as a delicacy in the Appalachians. In the Spring many areas even have ramp festivals. But they are good cooked in the Fall. The expedition carefully gathered a lot, leaving some bulbs from each clump and breaking off bulbs above the roots. Among the ramps were the heart-shaped leaves of wild ginger, whose aromatic rhizomes they gathered.

Meanwhile the "Flat-landers" had gathered bulging bags of ripe elderberries and lambsquarters and another green, "galinsoga". Lambsquarters are higher in Vitamin A than any regular garden vegetable. They also found chickweed, for salad or cooking, and mint and catnip for tea.

After a quick lunch they dug a quantity of burdocks, whose long tapering root is prized in Japan and sold expensively in American gourmet stores. Unexpectedly unearthing a yellow jackets' nest, they used chewed-up plantain leaves to relieve the stings. Then they found about a dozen fat wild parsnips, on which they double-checked to be sure they were not confused with the poisonous water hemlock.

Back in the kitchen, after much work in root-scrubbing, de-stemming, parboiling and sauteeing, the menu came out some-

thing like this:

Omelette aux Ramps et Weeds
Stir-Fried Burdock and Ramps garnished
with Chickweed
Wild Parsnips sauteed in honey and butter
Hot Spiced Elderberry Juice
Wild Ginger Root Glace (candied in
wildflower honey).

Everyone seemed pleased, and all were
alive next morning! Michaux and Gray
did get there first but it is doubtful if
they ate so well off what they found.

--Doug Elliott



We quote some paragraphs from the
Christmas 1976 letter of CAMPBILL
VILLAGE, Copake, New York, a very
special kind of intentional community
where co-workers and mentally handi-
capped adults are learning and growing
together:

We seek the recognition of the freedom
of spirit of man, unfettered by handi-
capping conditions and unclouded by
dogmatism and narrow definitions of
man, his life and task on earth.

We seek to foster the equality of all
men in their right to unfold and de-
velop their individuality in social in-
terdependence and personal indepen-
dence.

We seek to develop and foster the
brotherly insight that each person is
distinctly unique in his abilities and
gifts, as well as in his physical needs;

that compensation for ability and non-
compensation for non-ability are
equally untrue to reality; but that each
one--whatever the degree of his abil-
ity--contributes to the well-being of
the others: all depend upon each other
for their needs no less than for the
sense and purpose of their sustained
efforts...

The support of understanding--is there
anything more wonderful than to be
understood? We could experience a
growing understanding of our work,
not only as an unusual and successful
"facility for the retarded", but as a
social effort in which those who are
retarded are an integral part as fully
recognized partners in establishing a
new and humane social order. This
understanding begins to light up in
professionals in the field, in interested
friends and particularly in parents of
the Villagers...

The support of understanding has still
another, gratefully acknowledged,
manifestation. Young co-workers
come and give their all, out of enthu-
siasm and warmth of heart. Many
leave again, perhaps a little changed
and with a different perspective on
social needs. But some stay on and
connect deeply with the striving of the
Camphill Community, and join it in
conscious effort. These are the ones
who will carry Camphill into the
future...

We also hope to be able to expand in
the area of understanding: Ever more,
and together with others, and be it
ever so humbly, we may learn to re-
cognize Man as the image of God. To
the extent to which this recognition can
spread, grow and deepen, to that ex-
tent can we look with hope to the future
for those who are retarded.

Unfortunately, the policy of service in this country seems to strive in the opposite direction. The ideal of normalization is being corrupted by the techniques of manipulation. As scientists and experimenters set the goal for the rat--to wit, to learn to press certain levers to get his food--so today's regulations demand individual "short-term" and "long-term" goals, and "method of implementation". By setting goals for another person, one removes his human freedom; by planning the method of implementation, one removes the truth of human relationships, the element of spontaneity and the possibility of experiencing how one's words and actions affect the other person by his reactions. What is needed are opportunities and support for the retarded person, in order that he may find and fulfill his potential as a human being who has his own destiny and task on earth.

--Aase J. Collins

the mitraniketan story

To many friends of Community Service the story of Mitraniketan in Kerala, S. India is well-known. But those of you who have recently joined our mailing list might like to hear more of this unusual project.

Poverty, disease, ignorance, discouragement of the human spirit: all these evils can lurk as fixedly in the lush, tropical beauty of rural Southern India as they can in its big cities. It was from such a base as this that a young man, K. Viswanathan, decided in 1955 to begin a

pioneering venture in education and community, something entirely new in the countryside of Kerala State.

Viswan first learned of Arthur Morgan's ideas in India in 1948 when Morgan was there on the Indian Universities Commission. When Viswan came to the U. S. in 1954 he determined to meet Arthur Morgan. As a result of this meeting, his life with the Morgans in Yellow Springs, Ohio and his visits to folk-schools in Scandinavia, he began modestly in Velland District in S. India in 1955 with a children's club, working slowly until 1957 when the name "Mitraniketan" (the Abode of Friends) was given to the small project of a school and weaving cooperative.

From the outset, Viswan aimed for his undertaking to be non-aligned, free from government controls, from religious and political ideologies, and for it to be truly open to all children. Along with innovative education--such as open air classrooms and freer teaching methods--he strove to combine practical work of all kinds. Children were indeed to have education for the whole person, in every aspect of life, none too small to be overlooked, from personal hygiene and nutrition to ethics and good business practices.

As a pioneer project, Mitraniketan has had many struggles over the years but has persisted and grown and won wide recognition, both in India and other parts of the world. For many years its chief support came from Community Service in Yellow Springs, Ohio. This is no longer possible, but Community Service still serves as a channel through which funds may be sent to Mitraniketan.

The school has increased now to about 200 students, from nursery through high

school. Varied industries and crafts include weaving and pottery, carpentry, printing, shoe-making; dairy and poultry-farming, and cultivation of a wide variety of crops thanks to a good irrigation system.

The Health Center, with a small hospital and clinic, reaches out over a wide area of need, with family planning and preventive medicine as well as caring for all kinds of diseases. This is possible through the devoted services of Dr. Jean Kohler and public health nurse Bela Banerjee, and also the young women they are constantly training as nurses.

Recently Mitrankiketan purchased a traditional Kerala style house and a Victorian style bungalow (attached) in the city of Trivandrum 18 miles away. Viswan hopes to establish a rural museum in one building and a nursery school and visitors' hostel in the other.

Since 1973, Mitraniketan serves also as a base for CERID, the Centre for Research, Innovation and Development in Community Education and Rural Development, under a grant from the Ford Foundation, which brings research scholars from all over India.

Over the years many volunteers from different countries have worked at Mitraniketan and contributed varying skills. Leadership and personnel have always been one of its problems, as well as continuing financial difficulties. But it perseveres as a living-learning community looking forward to post-secondary programs in vocational and management training, and training for leadership in rural development.

Arthur Morgan's hope was that such a bold experiment as this might help people break out of an age-old pattern of dreary

subsistence living. After 20 years, many of Mitraniketan's students have passed on from the school, hopefully to spread what they learned from living in this community. And who knows how far this ripple may spread?

--Margot Ensign



CONFERENCE ON:

rural people== rural prospects

In inviting Griscom Morgan to participate in the Rural People - Rural Prospects Conference held at Chatfield College, Cincinnati, Terry Grundy wrote the following:

We see the conference as an opportunity to alert people in the area to the pressing issues facing rural people and rural communities at this critical turning point. Specifically, we want to talk about the possibilities of formulating new models for rural development, but models that spring out of a profoundly human perspective, and a justice perspective.

Our point of view is that the models of development being imported into rural areas by large agribusiness and energy corporations, and even by government agencies, are retrogressive at the economic, social, and ecological levels--at least if these concepts have any genuinely human content. Unfortunately, there are very few viable alternative models of development that are available to people. They need to be mapped out and articulated. But more than anything else, they need to be models that can be understood and implemented by rural people themselves. The corporations and government cannot be depended upon in this matter. Their motives are suspect, and in any case, conflicts of interest run too deep. There is no corporate or federal savior on the horizon. Rural people will have to take responsibility for their own destinies.

Another fact we're trying to keep before us is that models for development spring forth from values held. No development model is value-free; on the contrary, they inevitably reflect someone's view of what the "good life" is (if only their own "good life"). How are we to relate to the land? What is good stewardship? What constitutes responsible use of energy? How do we feel about market structures that give rise to monopolies? What is the proper interface between farmers and small town people? Between rural people and urban people? All of these are values oriented questions and must somehow be grappled with before we can hammer out any models of rural development that can properly be called alternative. And through the whole process, a vision of what rural communities can and should be must be nurtured.

Finally, we are concerned with developing a holistic approach to rural communities. All communities are made up of diverse elements, and the different human groupings that make up the community naturally perceive their self interests somewhat differently. But when the holistic perspective is lost to the various groups that make up the community, the community begins to fail. At least it becomes peculiarly vulnerable to outside exploitation. This is what Barry Commoner means when he says that the giant corporations are making a colony out of rural America. But the communities had become weakened before they were assaulted. What has been lost is what the ancients referred to as the perception of the "common good". It must be regained, before real rural community development can occur. The very notion of community presupposes this doctrine of the common good.

--Terry M. Grundy

Terry's Report of the Conference follows:

Rural activists are a hardier breed than most; fifty showed up at Chatfield College the last week-end in January for the Rural People - Rural Prospects Conference in spite of blizzard conditions that paralyzed much of the Midwest.

The conference, designed to give an overview of the political, social, and economic issues facing rural communities, was co-sponsored by Chatfield College and Rural Resources, a non-profit group involved in a broad range of rural advocacy issues. It brought together participants from

Ohio, Indiana, Kentucky, and West Virginia and from many different backgrounds. Farmers, homesteaders, educators, and rural social service persons were all represented.

Jim McHale, Pennsylvania's controversial former Secretary of Agriculture, provided the keynote talk in which he described the innovative farm and consumer programs he initiated in Pennsylvania. McHale also discussed strategies for making governmental agencies more responsive to the needs of rural people than to large agribusiness and energy corporations.

Roger Blobaum, well-known researcher and writer on agricultural and rural development issues, analyzed the interplay between the various forces that are competing for rural America's land and energy reserves. He also described the impact of this "battle for rural America" on rural communities themselves, and pointed out several groups and experiments that are demonstrating the possibility of rural revitalization based on principles of justice and good stewardship of our limited resources.

Blobaum, who has twice traveled to the Peoples' Republic of China with groups of Midwest farmers, showed slides taken during his travels in China, and discussed China's solutions to its food and land problems.

Other speakers included Phil Ronan, a community development worker in Wise, Virginia, and John Conroy, an agricultural and ecological consultant from Washington, D.C. Ronan discussed the political dynamics involved in mobilizing rural communities to take their destinies more in hand, and

Conroy looked at the ecological dimensions of alternative development models for rural communities.

Small groups met in a variety of interest areas, ranging from Alternative Agricultures to Justice in the American Food Supply. Several themes emerged strongly from the conference proceedings. Prominent was the recognition that rural people cannot depend on governmental agencies or large corporations to "solve the problems" of rural communities. It was the feeling of many participants that governmental agencies too often serve the interests of large corporations, which are entering rural America concerned only with the maximization of profits without any regard to social or ecological repercussions. Rural communities, it was felt, will have to develop and implement their own alternative development models.

Many conference participants also stressed the need for stronger coalitions between rural groups and urban justice groups and consumer advocates. Rural and urban problems were recognized as being two sides of the same societal crisis, and can only be solved together.

Several of the main conference sessions were taped, and cassettes or typescripts are available by contacting Rural Resources, Route 1, Box 11, Loveland, Ohio (phone 513-683-3463).

--Terry Grundy



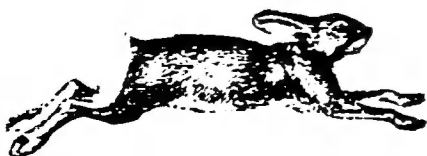
NEW! A GUIDEBOOK FOR
INTENTIONAL COMMUNITIES

Replacing our old Intentional Community Handbook, this GUIDEBOOK is newly assembled and partly newly written with a wide selection of writings from a dozen writers on aspects of small and intentional community development.

Decades of work, experience, and consultation and writing are here condensed into the forty-three large pages. Topic headings are: Community: Past, Present and Future, including definitive statements by John Collier, Arthur E. Morgan and D. H. Lawrence; Perspective and Background, dealing particularly with the mutually needed relationship between the great tradition of folk society in traditional and existing societies and the pioneering of intentional communities; Fundamentals of Intentional Community Living, dealing with a wide range of considerations communiters need to be aware of and master; Education and the Intentional Community--lower and higher education; and Intentional Community Economics--within the community and in the wider economic scene, dealing with little recognized economic fundamentals such as land and the character of the economic order as it has been and as it must be developed to make for stable and competent community development.

The Guidebook is designed to deal with underlying issues and does not aim to cover the nuts and bolt of how to make a compost, run a community business or use solar heat, subjects amply covered in current literature.

--Griscom Morgan



NEW REPRINT

The Great Community by Arthur Morgan
.50 plus postage

This pamphlet presents a picture of the potential of the small community. A review of the significance of the community in human society and the current disintegration of community life in western civilization is given to the reader as a challenge to look beyond and form a vision of the Great Community.

Long time social continuity has rested with the small community. Where people do put their vision of quality community life into practice, the seeds of new culture are nourished.

The Great Community is a concise presentation of the social philosophy of Community Service. This might be just the thing to start a friend on new trends of thought.

--Don Hollister

We are happy to announce that Don Hollister has rejoined our staff. He and his wife, Sharon, will be moving back to Yellow Springs from Wilmington, Ohio.

MEMBERS WANTED in an emerging
CO-OP COLONY, not a commune.

Write: Jim Wyker

111 Bobolink, Berea, Kentucky,
40403. Phone: 606-986-8000.

What is needed:

Your skill in building houses,

Your experience in co-ops,

Your co-op ideology and your co-op
living.

Below is a list of some upcoming School of Living Conferences which may be of interest to our readers:

1. Cottage Industry Workshop
February 25-27
Production, Marketing, Bookkeeping,
etc.
Downhill Farm.
2. Communal Living
March 25-27
Downhill Farm.
3. Alternative Energy Conference
March 26-April 2
Demonstrations on ram pumps, wind
power, solar power, etc.
Heathcote Center, Maryland.
4. Forest and Wildlife Management
April 1, 2, 3.
5. Nuclear Energy
April 15, 16, 17.
6. Homesteading Seminar
June 3, 4, 5.
7. Shelter Conference
August 14-21.

For further information on any of the above, write the School of Living, P.O. Box 3233, York, Pa. 17402 or call 717-755-1561.

From a letter to the Editor we quote:

Gentlepeople:

Thank you for sending me the November-December '76 Newsletter...

I like your new style of articles! The Acoma Indians were well portrayed, and the articles on Clivus Multrum, solar heating, etc. are valuable for they are based on experience, not theory. Please emphasize the human aspects of community...

Arthur Wadsworth.

Have you had a look lately at

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If there are errors on your mailing label or in our billing, please send the old label, plus corrections, and the facts of prior billing to us.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions and memberships of its friends and those it helps. Our budget is at present \$18,000 a year. We could do more if we had a \$24,000 yearly budget. For consultations we suggest a minimum contribution equal to that of the user's hourly wage for an hour of our time.

SOLAR POWER

A Citizen's Handbook on Solar Energy, by Anita Gunn. (Review reprinted with permission from The Workbook, Issue No. 18, October 1976, p. 753.)

For many years the United States has been bound by a set of dreams and priorities that fed billions of dollars into nuclear fission and most of the remaining research funds into fossil fuels. The nation has severely neglected a clean, safe, renewable source of energy, available to all: solar energy. While solar energy is the largest potential source of energy, it has historically received barely 1% of the nation's energy research and development funds.

Despite this severe financial handicap, solar energy is expanding. There are six major solar research areas, some of which have achieved economic as well as technical feasibility and some of which are approaching feasibility at a rapid rate. These six areas are: 1) heating and cooling, 2) wind power, 3) bioconversion, 4) ocean thermal power, 5) thermal conversion, and 6) photovoltaics.

The intention of this handbook is to provide an introduction to the economic and technical feasibility of solar energy, and to acquaint the reader with current areas of research. The manual is composed of four sections. Section I contains general information on the six major research areas. Section II consists of ideas, concepts, and opinions related to solar power. Section III is a list of experts in the field of solar energy from whom one can obtain more detailed and technical information on a particular area of interest. Section IV contains additional references, not cited in the manual's first two sections.

As the economic, environmental, and political risks of nuclear power have become more controversial, enthusiasm for solar energy has increased. Many books have been written about solar energy and anyone who is interested in

studying the issue should certainly read a number of them. This is a good, clear readable introduction to the entire question. After you read this publication, you will feel able to pursue further the study of solar energy.

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